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are three maps: western Europe in 597, England in 597, and the island of Thanet and adjoining mainland in the sixth century.

"The truth must be the first aim—to let people see it as it is." This injunction of his archbishop Dr. Mason has faithfully obeyed. Without any "controversial purpose" he has let the "facts speak for themselves." The student who wishes to know "all that is known concerning the Gregorian mission which founded the Church of England" will find it "contained in the documents given in this book." We do not see wherein the material could have been better edited.

ERI B. HULBERT.

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DAS HOMILIARIUM KARLS DES GROSSEN, auf seine ursprüngliche Gestalt hin untersucht von LIC. DR. FRIEDRICH WIEGAND, Privatdocent der Theologie. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Geo. Böhme), 1897. Pp. 96. M. 2.

THE first object of Karl the Great in commissioning Paulus Diaconus to make a "homiliarium," or "collection of sermons," was to supply the clergy with a book suitable for use in the *officium nocturnale*, or midnight vigil. The midnight vigil differed from the other canonical hours in that in connection with it, besides the prayer and psalm, a selection from the Bible was read. The midnight vigils of Sundays and feast, or saints', days were given still greater prominence by reading also a selection from the works of some church Father. In the time of Karl the Great there were many such lectionaries or homiliaria for these vigils in use, but all were corrupt in text and not well adapted to the service. There has long been a controversy as to whether Karl intended merely to offer a revised lectionary for the devotional use of the clergy or rather to furnish a large number of sermons which should not only instruct the clergy, but also give them good models, in form and matter, for the sermons which they were to preach to their flocks. The influence of this work on the development of preaching in the Middle Age has also been a matter of dispute.

Dr. Wiegand admits that at present it is impossible to say exactly to what extent this work influenced the preaching of the Middle Age, but he shows conclusively that this homiliarium served a far wider purpose than merely ministering to the religious needs of the clergy.

The majority of its sermons were adapted to the needs of the people rather than to those of the clergy. Dr. Wiegand's treatment of this subject leaves no doubt as to the wider purpose which Karl had. For instance, fifty-three of its 234 sermons are by Maximus of Turin, the great popular preacher of Lombardy (fifth century), famous for his sermons which were adapted to a people which was still largely heathen. Further investigation will be necessary before the exact influence of this homiliarium on mediæval homiletics can be determined, but its wide use, its adaptation, and its frequent revisions make it certain that its influence was great. Along this line, however, the author points out that this homiliarium was gradually changed into the Roman breviary, and, on the other hand, that it was the model for Luther's "Postillen."

The homiliarium was divided into two parts, one for the winter, containing 110 sermons (from the fifth Sunday before Christmas to the Saturday before Easter); the other part, for the summer, with 134 sermons (from Easter Sunday to the end of the ecclesiastical year). Dr. Wiegand contents himself with giving only the first words of the lessons and the titles of the sermons. He discusses many interesting details, but reserves the full text and exhaustive discussion for the larger work which he promises.

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**THE AGE OF THE RENAISSANCE.** An Outline Sketch of the History of the Papacy from the Return from Avignon to the Sack of Rome (1377-1527). By PAUL VAN DYKE. With an Introduction by HENRY VAN DYKE. New York: The Christian Literature Co., 1897. Pp. 397, 12mo. \$1.50.

PERHAPS there is no more involved period of human history than that to which we are introduced in this volume, belonging to the series of "Ten Epochs of Church History." Our first question, therefore, very reasonably is, Does the story of the evolution, or rather devolution, of the church and papacy during the Renaissance unfold itself before us in clear stages and with inevitable logic? There need be no hesitation about answering in the affirmative. We have, at the outset, a view of the precarious position of the popes in Rome on their return from Avignon; we are then acquainted with the rise in the world of the anti-papal influences, the most important of which are the new sense of nationality, the growing democratic self-consciousness of the lower